ZIONS HERALD

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The Chaplain's Window in Bishop Hartman's Office

Mrs. Clyde E. Kimball, Bishop Hartman, Clyde E. Kimball, Jr. and Brig. General Philip S. Gage

JANUARY 8, 1947

The Church and Protestants

HAMPTON E. PRICE

There is no question but that 'church' is an unwelcome word to numbers of people. There is no question but that something of majesty, magnificence, power has departed the minds of our people in thinking the word. There is no question but that church jokes and quips have a concept of impotence behind them. Leaflets with titles such as, "Why Go To Church?" "I Ought To Go To Church Because—," show the general lethargy out of which church members must be recruited. "I believe we ought to have a church but I don't go very often" is the honest admission of countless good neighbors. "I won't pledge but I will give a dollar each time I come" is the miserly statement of the man who feels compelled to be present on ten state occasions throughout the year. "Neither will I tie myself down to a pledge but I will give five dollars each time I attend" says the generous-hearted citizen who attends on the Lord's Resurrection Day. "Put me down for twenty-five cents a week for current expense and ten a week for missions and denominational support," says Mr. Average Church Member.

What has happened to our idea of 'church'? And what *can* the word mean to us?

False Ideas Of Church

Let us attempt an answer to the first question by stating at the outset that much has happened to our idea of 'church' that we in our generation have fallen heir to or otherwise have little individual control over.

There is the industrialization of our day that makes a man's livelihood, his job, his business duties, his recreation and vacation away from these, his possessions, his place, his economic hope, of supreme importance in his living. There is the secularization of our day that tarnishes the sacred, exalts the profane, that makes Sunday a day of cessation of labor and not a day of holy rest. There is the non-godly emphasis of our day that causes us to stress life internal to the detriment of life eternal. There is the earthly evaluation of our day that makes us praise mammon and man as practical, giving freedom, and smile at goodness and the things of God as impractical and restraining. There is that strange lack of reasoning that makes working people see the family wash as of greater Sunday importance than family worship—that makes Mr. Goodneighbor see his chores as of greater importance than church—that makes better-places persons view such things as the knowledge of golf as of more worth for them and their children than the knowledge of God.

Then, there is that important matter of grace—the mediation of grace through the church. Roman Catholics stress the right wing of this Christian teaching. Grace, they say, can come *only* through the medium of the church. A man's soul, they say, can be saved only as it comes into vital communion with God, and that is possible *only* through adherence to the teachings of and participation in the worship and sacraments of the church.

Protestants stress the left wing of this Christian doctrine. Grace, we say, can be had in any of a thousand avenues. The grace of God is wherever God is and God is everywhere. And so, for at least two decades we Protestants have told each other that we do not need to go to church to be, as we say, "as good as the next man," to have our sins forgiven, to find peace.

I am Protestant enough to agree that theoretically this *can* be true. I am realistic enough to know that practically it is *not* true. I have come to believe more and more that church weddings are right, that church funerals are right, that dedication of children by every nominal Protestant family is right, that Sunday worship and private weekday devotion *in the church* is right, that something happens to people when they assemble themselves together in a place dedicated to God that happens in no other place. It is certain that the grace of God is poured out on a *group* of worshipers and that always, under even the most adverse circumstances, *some* one will feel blessed. I do not believe anyone has ever witnessed Christ made a liar in these words attributed to Him: "where two or three are gathered together in my name, there am I in the midst

An Important Poe Appears

William L. Stidger

In his Plymouth parsonage, Peter I has: not "A peck of pickled peppers" pretty and an important, almost a pre poet. And, to prove what I contenc here is a real, an authentic poet in ou midst, I might say our Methodist here is a verse called "Ballad of a C Boy:"

Goodbye, my mother, I have to go.
This place we have lived on had mad
This little house on this hill in Main
Where I've watched each day each
train;
Where all of my day-dreams since I v
Have taken me, somehow, away fron
If our house had been, maybe, a mil
From the silver tracks, I could likel
But all through the years as the trai
passed—I
Have felt the beginning of this good
My going is wisdom, or so it seems.
I must get on the train and go look
dreams.
Goodbye, my mother, though sad to
I am heading the call of the rails be

If that is not authentic poetry, I know it when I read it, for that expression of a universal experience boyhood and girlhood on the A scene. Just to try a little experiment that poem to four classes in Boston sity School of Theology, and the those boys if that had been their exp to sit on a hillside, in a rural distr small town and watch the trains swe through a hollow between the hills, blowing in a wild shriek; and off West, East or South into the land there" which is always the land o ture. Ninety per cent of those boys that that little verse expressed thei ience accurately and beautifully. what makes real poetry: the express universal experience in language tha ple, appealing, understandable and

And, if that poem isn't convinci this one—and weep a little with n entitled, "A Farm Boy in the Arm a Letter:"

Dear folks at home, this week I h
An invitation that made me glad.
A farmer at church overheard me s
That I was a farm boy, and, right
He said to his wife, "If this boy's f
Let's take him out home for a littl
Well, mother, I'd felt I was getting
But not when I'd finished that hon
dinner.
The chicken was swell, and you kn
Go right to town on a custard pie!
They had grape jelly and new gre
And home-baked bread, and cottag
They gave me a pair of overalls
At milking time; in hay-sweet stal

ıt on a three-legged milking stool
d milked and cried like a happy fool.

ey've asked me to come again next Sunday.
write you about our doin's Monday.

Love,

Johnny.

d, I ask you, if that isn't authentic, sim-
, and great poetry? Anybody may an-
r.

But, perhaps, you are not a farm boy; and
ybe you never milked cows and sat in
ıy-sweet stalls;" and maybe you never
ssed your cold cheeks up against the
rm, soft flanks of a cow and heard the
n metallic tinkle of milk falling into tin
ls. So, that one may not appeal to you,
, you have heard of "church mice," and
Christmas; therefore this one may win
ır heart as it did mine, "How the Church
ce Came To Be:"

vent to a cathedral, and after I had prayed
at in meditation. I was very glad I stayed,

r I met a wee gray mouse that was running down the aisle
d we had a friendly visit as he stopped and saw me smile.

aid: "I've heard of church mice, but never have I met
little mouse in church before. Are you the sexton's pet?"

ly dear," he answered proudly, "an incident occurred
at made my family church mice. But, perhaps you haven't heard.

ey all had been plain field mice, until one winter night
ithin a star-lit stable, they saw a holy sight—
e coming of the Christ-child. My great grandmamma said
at our ancestors had scampered in the straw beneath His head.

d, after that, they chose to live, my family, every one,
herever Christ was worshipped, and that's what we have done.

an see the Christ-child window from where I've built my nest,
d, seeing it, remember how my life, through His, was blest."

re is a quatraine with both truth and a
ickle in it:

"The solemn saints discourage
many folk from being good,
While the gaiety of sinners
makes more converts than it should."

Another thing I like about this Palches
etry is that she is alive to this day of
ents and things, of machinery and inven-
ns. Listen to "Fog":

"The fog
Sits like a hen
Over the broad airport,
Tucking the restless planes under
Its wings."

Also, all of this girl's poetry is not humor-
s, but tender and understanding for these

(Continued on page 41)

of them." The notion that we do not *need* to go to church is for Christians patently false. We enjoy most stimulating things: sports, the movies, the theatre, dinners. Good books must be talked about. Pictures, horses, and dogs must be shown. The notion that religion is a wholly private matter, that it is sharpened and made dynamic by private practice alone is clearly false. Man is a gregarious creature and the church is a fellowship.

Small Ideas

Beyond the general circumstances by which our lives are circumscribed, beyond the large and theological assumptions about church in which we err, there are many small and particular ideas that are held by the individual Protestant man and woman that are obviously false. Every churchgoer has heard these expressed.

For example, the church is thought of as a more or less self-propelled organization; local, largely human, needing no divine sanction except that placed upon it 1900 years ago. Even oil evaporates, so also an original sanction.

The church is a building, open on Sundays, and locked the balance of the week. Its ministers spend their in between time sleeping or intellectually nodding. On the contrary, the church is a building in which something vital is found during six days but not on the seventh.

The Holy Spirit is not in the church today, nor can it be. It is that which we read about in the Bible but do not experience in our day. Saints may be nurtured but they do not blossom in the modern church.

The church is needed as a teaching agency to give children their only idea of God, but is not needed by adolescents and adults after age fifteen. The church is an organization that wails and weeps over social ills but does nothing socially and politically to overcome them. The church is reactionary, non-progressive. Her missionaries are a harmful influence. They are busybodies, upsetting the religion and customs of native peoples. The church has plenty to do at home. It does not need to send men or money to preach the gospel abroad.

And locally, "the church is always after money. I don't see what 'they' use it for!" The inference is that 'they' are either inefficient or dishonest. But again, we hear: "Look at the lack of plant and equipment, plaster and paint, good floors, and heating systems! Why don't 'they' do something about it?"

Of course church meetings concern only officers and old line people. "They" always run things. No one else's opinion can really matter in a democratic church.

The church is so eager to recruit new people that you can do anything you want and still be a good member in the eyes of God and Man. You can join today and forget your obligation next week and for ten years and still be "in good and regular standing." People can live or work a stone's throw from the church and throw stones and remain in like condition having the respect of man and the approbation of God.

The church is for "good" people. Contrarily, it is full of backbiters, hypocrits, false folk.

One should belong and attend church regularly because there is a sort of magic about such a process that will automatically make one a better person.

"Conversion" is an outmoded word used by our fathers. "Evangelization" has no meaning for me or my family. It belongs solely to the time and tent meetings of Billy Sunday.

One should attend church not primarily because of conviction about Christ or love of God but for one or many private reasons of social custom, community responsibility, and enjoyment of fellowship.

In brief, church membership requires little of you and you can confidently expect little from it.

And so we could go on. These and other expressions indicate what has happened to our idea of church. But let us remember that we *are* the church.

(Continued on page 46)

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The Essential Things

"1729 my brother and I read the Bible; saw inward and outward *holiness* therein; followed after it, and incited others so to do. In 1737 we saw this holiness comes by *faith*. In 1738 we saw we must be justified before we are santified. But still *holiness* was our point; inward and outward holiness. God then thrust us out to raise a *holy* people." These were the words of Wesley in answer to the question, "What was the rise of Methodism?"

Wesley's insisting on practical religion was a nuisance to those who wanted to keep religion out of life. He and his preachers were barred from the pulpits of the Anglican church and had to take to the streets with their enthusiastic message. Whitefield developed such a powerful following that one historian insists that his voice could be heard for a mile and that the singing of his Methodist followers could be heard for two miles! Gowned and ordained, these were the first men who showed an interest in the "man on the street" and the people heard them gladly.

One is tempted to pause at this point and say that it might be a great thing if every ordained and gowned Methodist parson were barred from his pulpit for a few Sundays each year and made to preach on the street! What would happen? Could our voices be heard? Would our singing reach the two-mile limit? Here is an idea, at least, that might make an otherwise dull official board meeting turn into something rather unusual.

The basis of Methodism was at once evangeli It carried no new doctrines and it was not a dogma creed. It cared only for those doctrines which h something to do with improved personal religi The church was not an end in itself; the Bible w not an end in itself; but personal living was to be hanced—made holy—because of the immediate tality of religion. The church, the Bible, and the d trines were made aids to the individual who sou *holiness, faith,* and *justification*. The movement w desperately needed then, and it is needed now, m than at any time in man's history.

What Shall We Do With Our Schools?

The deterioration of America's public school syst is so alarming that churchmen should begin to up in strong opposition to this trend. Boston's teach were given a back-handed slap last week when t were told that their rating was no higher than other municipal employee. Teachers in other c have been underpaid and looked down upon for s a long period of time that throughout the nat there is widespread unrest in the public teaching fession.

School committees are chiefly responsible for trend. Politics has been uppermost in too many c mittee members' minds. Election to school com tees has been regarded as a first step to some m lucrative job in municipal life. Teachers h long since learned that if they want to keep jobs enjoy advancement, they too need to "play polit Racial and religious discrimination has been pract in the awarding of public school jobs. The result these practices have been so depressing and so moralizing that many thoughtful people throug the nation have turned to private or parochial sch for the education of their children.

But how long can all of this go on? Are decent statesmanlike persons to be bowed out of our p school systems? Are we to allow our schools t teriorate to such a low degree that it will be eas some to say, "Aha, we told you so! Come now the church take over America's educational w

If we say that the church should educate our c ren, what is in prospect? Shall these be under the church which now operates America's largest rochial school system and which openly annou that its aim is to educate every child of that fai those parochial schools? Shall the Protestants st competitive school system? Could Protestants s an educational program that would be satisfa to fundamentalists, conservatives, modernists, gressives, liberals, and humanists?

3efore we throw up our hands in holy horror as we k at this problem, let us reconsider our obligation keep a free educational system going under our ablished democracy. Are any of the current ills cessary? Is the parochial alternative to public ools justifiable? Have we a right to expect persons the highest moral and intellectual status to enter public school teaching profession if that profes- n is to be underpaid, and its members subjected to system of political patronage? Would parochial tems of education be academically sound? What ining for understanding and democratic living can expect from sectarian parochial education? Would te financial aid be necessary for parochial schools? These and a host of other questions must be faced. e solution to a major part of juvenile delinquency to be found in whatever we do with our school tem. If parochial education is an escape from the rent problem, what kind of an escape is it?

Surely it is possible to put our entire teaching pro- sion under an exacting civil service system. Cer- nly it is possible to arouse public opinion to the nt where it will begin to demand better public ools. Here is a project in stewardship that no hon- churchman can fail to recognize!

Chinese Christians Alarmed

Last week a number of Christians from China ued a statement which ought to be considered. In first place, the statement indicates that China's ernal hostility is becoming more dangerous. verty, famine, and disaster after eight terrible years warfare have made China ready for a desperate ggle. These Christian leaders call upon both the tionalists and the Communists to halt their fight- , lest another world war results; they call on fellow- ristians all over the world to demand the cessation hostilities in China. (This means that America l Russia are asked to stop sending military aid.) n the second place, these Christians plead for fund- ental human rights. Just so long as there is no free- n of thought, speech, publication, and organiza- n, the people of China will be in rebellion. Our ristian friends say that the present government st abandon all current laws that stifle these fund- ental human freedoms.

Finally, we are reminded that China needs a rough reform within its government. Inflation, dlock of transportation, monopoly of private ital and the subsequent paralysis of the entire eco- nic system are violent diseases within China's icture.

Without passing judgment on China's internal problem, it is plain that China's present government is not successful. Blind endorsement of the current government is utterly foolish and churchmen ought to demand that our American money shall not aid in the establishment of another fascist state. Our Chinese Christian friends appeal to us to be wise. We must heed their warning. Protestant missionaries are going to China in large numbers; their work will not succeed if we approve a totalitarian government in that land and add our tax dollars to the perpetuation of an obviously unsound political system in China.

God Save America

Our 80th Congress has been called to order. It is a very different Congress than the 79th. It has new leadership and great political power in support of the dominant Republican Party. Senator Taft is the leader of the Republican Party and has already told the nation what he personally believes to be the mis- sion of the Republican Congress in the two years ahead.

Obviously, and Senator Taft made this quite clear, the incoming Republican majority has no formula for solving the critical problems that beset our na- tion. True, many of these leaders including Senator Taft, believe that economic maladjustments can be cured to some degree by repealing a vast amount of New Deal legislation. There is no doubt about the need for removing many of the laws which were conceived in war years. We do not reconstruct a peaceful nation if we do it with wartime tactics.

On the other hand, the 80th Congress will fail utterly if its program is purely negative and bound up with pulling down the house. Our nation needs a Congress which will lead it into a progressive pro- gram of reconstruction. We need a Congress which will inspire confidence in labor and confidence in industry. Passing anti-labor legislation will not solve the current embittered struggle any more than the anti-trust laws have stopped imperialism in business combines.

And so we pray, "God save America." Our Con- gress has before it the opportunity of doing more for our nation than did its predecessor. The world is not particularly interested in whether or not the na- tion is Republican now: the world is looking to see whether or not our democratic form of government is a great and humanitarian way of life. We now watch the Congress to see which way of life will be demonstrated.

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OF RELIGION

Bishop Melle's Final Message

As reported by Bishop Raymond J. Wade

To The Methodist Church I shall be forever grateful for the privilege of service 1928—1946 in the Stockholm Area. With the election of Theodor Arvidson in Gothenberg, Sweden, last April my responsibility in that field ceased.

Following the request from Germany the Council of Bishops kindly assigned me to preside over their Central Conference. The presidency of two Central Conferences in one calender year (where bishops were elected) is likely to be a record that may be unsurpassed.

Travel across the Atlantic on both trips was by air and proved to be most pleasant. Delayed by weather conditions I arrived in Frankfurt from Copenhagen on Sunday afternoon November third. Immediately getting in touch with Dr. J. W. E. Sommer, President of our Theological Seminary and Chairman of the Committee on the Central Conference, I discovered that it was very doubtful whether a successful Central Conference could be held since permission had not yet been granted to the delegates from two Annual Conferences in the Russian zone to journey from Berlin to Frankfurt.

Since I desired very much to confer with Bishop Melle before holding the Central Conference I sought the aid of the military authorities to make possible a hurried trip to Berlin. This was speedily granted and indeed the American military authorities cooperated in every possible way to forward our Central Conference plans. Representatives of various departments were presented to the Central Conference in business session. There were no limitations or restrictions of any kind imposed upon us.

My presence in Berlin on that particular day was termed providential. Cooperating with District Superintendent E. Scholz, the desired travel permissions were finally authorized. Our delegates, both ministerial and lay, constituted the largest group that had been privileged to journey from the Russian Zone on any cultural or religious mission. All were present for roll call and the opening Communion Service held in the chapel of the seminary.

Bishop Melle

Bishop Melle was found in bed in our Batania Deaconess Hospital in Berlin where he had been ever since he was stricken on the 21st of August. The right side is paralyzed and he was unable to raise the fingers of his right hand. On his face there was the usual smile. His mind was clear and now he was able to speak without difficulty. Mrs. Melle and daughter were present. The episcopal residence had not been directly hit by bombs. I was able to inform him that the military government was so satisfied that he would be allowed to remain in possession of the residence even as the same privilege was granted to Bishop Dibelius.

Bishop Melle had prepared a brief episcopal address to the Central Conference, which I carried from Berlin and presented to the Central Conference. It is so important and revealing that I had it translated and wish to present it to you almost in its entirety. After quoting Phil. I, 2-6, he wrote:

"With these introducing words I want to greet, from my sick-bed in the prison of my body, the Central Conference. God has ordered me to make a preliminary halt in my life.

"I was very anxious to send a comprehensive message, but my doctor is advising against it. I have experienced the help of my Lord so that it has been possible daily to have conversations of a pastoral nature and conferences on church affairs. But I will restrict myself to make a few remarks on the past period of my activity as Bishop of the Central Conference of Germany.

"I remember the day in Frankfurt/M when I was ordained as bishop, and the unanimity of the brethren, the confidence that has been put in me, and the blessings of God during the ten years' period. It was not only the hardest time in Germany that we had to administer, but it was the greatest crisis in our history, and decisions of the most difficult manner had to be made in our work. Our principle during this time has been always and in all

. . . and Year's Beginnin

Eugene Belisle

"We are lead to believe a lie
When we see *with* not *through* the e
—William Bla

"Then I looked on all the works that
hands had wrought, and on the labor
I had labored to do; and behold, all
vanity and a striving after wind, and t
was no profit under the sun."
—Ecclesiastes, Chap. II, Verse

"Why is light given to a man whose w
hid,
And whom God hath hedged in?"
—Job, Chap. III, Verse

Throughout the time since Blake's p
etic voice mingled foreboding notes
paeans of triumph for the dawning age
interwoven strains of Ecclesiastes' doub
Job's despair have sounded wiht ever-
ring and pervasive power within the s
western man.

The ultimate moods of men as they
their fates in time and history are ina
late. The muted deeps are lost in
discord. The highest notes of culture are
the echo and imperfect rendering o
mortal harmony that is within us all.

Were it not for those few souls gift
nature to express, and by their selfless
pathy attuned to moods of other me
might not hear the sad still music c
manity from which our hope of joyful
eternally arises.

In the deepest moment of the w
despair within our understanding,
Rome was dying and the golden age
only silvery voices, sounding the prel
a melancholy time,—even as cultured
beheld all labors toward civilization c
ing into dust,— lo, even then, breathle
dumb-struck with great triumphant
moved those unknown and sacrificial
vibrant to tidings out of Galilee.

A song of angels, in the souls of
men, became the symphony of a new
ation.

For us, today, pierced by the clan
the world's corroded and disinte
structure, keyed to the metallic pitch
barian cymbals, strident in the tribal
gression of scattered groups and p
deafened by the brass of vulgar dis
tion, this holds its lesson.

The music in men's souls is never si
Beneath the shrill, the harsh, the
passages of life, new, deep and po
undertones play perennial counterpoi

Though structures of society may
into wreckage, civilization soars fro
to soul in endless orchestration.

Not even *time* divides the sound
man's despair and new arising hop
struction and creation move apace, wi
creation ever quickening. In flowin
man's *still unfinished* symphony is his
hope and triumph.

Is not this the answer to the fe
resignation that mutes the longed-for
ing of the heart's incessant song? R
of doubt and lamentation are but mov

a masterpiece still unresolved in final har-
ny.

)ur pain, our struggle and our fated des-
ate times are the overture to a greater
. This ugly discord flows toward some
re perfect music. The depths resound
h mighty and majestic cadences. Truths
l unheard now tremble on the brink of
g.

Therefore, we of all men, who stand upon
shores of this great western world: Why
uld we plaint in moody self-despair? Why
uld we join in the world's mad clangor
l lose the music of man's eternal soul?
nkind awaits the note of triumph *here*
prelude to a passage of new beauty.

For out of painful and yet joyful lives
thrice unnumbered men, the choral voices
the past proclaim to us the glory and
heritage of two thousand years—the art,
science and the culture of western civili-
ion.

Ours but to carry on and forward man's
rnal quest for peace and freedom and
od-will among men. The prayerful mil-
ns of the world await America's harmony
l song.

Give a Man a Chance

William C. Kernan

The other night before five hundred cheer-
members of the Boston Gridiron Club a
le freshman, Levi Jackson, was awarded
George H. Lowe Memorial Trophy which
presented yearly to New England's out-
nding football player.

Levi Jackson is a Negro, the first of his
e ever to receive this award.

Among the elite of New England's grid-
n world who were present to honor him
re Coaches Dick Harlow of Harvard, Tuss
Laughry of Dartmouth, Herb Kopf of
Boston Yanks, and Referee Paul Swaf-
ld.

Reggie Root, Yale's line coach, spoke warm-
of Jackson as scholar and athlete and
ised him as a man of integrity and pur-
se. Before going to college, Jackson was
ed, "Why do you want to enter Yale?"
answered, according to Root, "Because I
nt to get an education so that I can help
race better."

In accepting the award Jackson said, "It is
y difficult for me to express my feelings.
own only part of this trophy. The other
t belongs to the other members of the
m and the coaches for giving us a very
cessful season."

Things like this are happening daily in
ny parts of America as Americans affirm
ir ancient faith that in this country recog-
ion and reward belong to men of ability
l achievement without respect to their
e, religion, or national origin.

Give a man a chance. Give him oppor-
ity. Protect his rights—and talents, per-
s long buried, will be brought to light.
at is the way American life is enriched.
at is the way to progress. That is the
erican way. Give a man a chance.

matters to prove to be true servants of God, who must be ready to give an account for all things of God Almighty, to their conscience and to history.

"We have tried to do our work according to this principle during the time of the crisis. I feel abundantly refreshed, when I think of the unanimity without discord, with which the resolutions have been adopted by Annual Conferences, the Church Board, and the Cabinet of all District Superintendents. (Published several months ago.)

"Our task to give comfort and spiritual leadership to our congregations became gigantic when the war raged with increasing power, when churches, chapels and dwelling houses were destroyed by bombing, when thousands and thousands arrived fleeing from the eastern parts of Germany, having lost their homes and their property. But God has blessed us in a wondrous way. The time of hardships and humiliations that we as Germans had to pass through—and that are still ahead of us—has been a blessing for our congregations. It is heart-moving to hear the testimonies of our church members, who have completely lost their property—and besides this very often their most beloved—testimonies without a word of complaint, but full of glorious trust in God, their refuge—though in tears.

"When I give my last report today, it can be testified, that Methodism has remained intact in spite of great catastrophes that have stricken us. About 60% of our churches and buildings are destroyed and waiting to be rebuilt, but our congregations, as far as they have not been taken away, are full of life and at work in the spirit of true Methodism. My heart is daily deeply moved with praise and thanks toward God by reports on the development of our work in the different regions, especially in the Russian occupied zone.

"With regard to our Conferences it can be said that we have humbled ourselves before God in deep and sincere repentance for our own sins and for the sins of our nation, in order to be ready anew for the great task of our Church in Germany.

"With great joy I state the fact that it has been possible to prevent the national-socialist creed from invading our Church. The Methodists have remained loyal to God and to the Gospel. We have scarcely lost any of our members to this creed. Our attitude toward the Mother-Church has been undisturbed in spite of all hostilities. Scarcely have we had members that have been active members of the party. We have preached the old Gospel as it is found in the Old Testament as well as in the New. We held to our old name, though often attacked for it. With regard to the order and discipline of our Church we have made no accomodations to the system of the state. When the war was over we could continue with our methods proved during past times, and we had the joy to see that our congregations stayed loyal to their chosen church as well as to God. It was out of question that an active member of The Methodist Church could be a defender of national-socialist ideology.

"We as Methodists have understood our task to bring the Gospel to the stricken people who were near to despair. I had a vision of Jesus in these days calling to our German people: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' He has always invited those that labor and are heavy-laden in order to give them real help. We are convinced that the best service to be rendered to our people is that we may be like Him and that the power of His salvation may be effective.

"The present Central Conference may open a new era in the history of our church. I wanted to give a detailed exposition of my ideas on different problems such as training of our ministers, rebuilding of our churches and dwelling-houses, the publishing house, institutions of central library for the eastern zone, work in Sunday Schools, and with young people, evangelization, etc. But for the present I must deny myself to make such outlines. If God will be merciful, there may be a possibility to say more about it later.

"As far as I can see Methodism in Germany has a great future if loyal to the fundamentals. Wesley said: 'To save souls is my profession.' This must always be our main task. The German people are in the midst of a serious

(Continued on page 42)

PERSONS

A golden anniversary reception is being given on Thursday, Jan. 16th, at 7:30 p.m. at Morgan Memorial, Boston, to Mr. and Mrs. Fred C. Moore in honor of fifty years of conspicuous service which they have given to that institution. All friends are invited to this informal gathering.

On January 19th the mortgages of Erie Avenue Methodist Church, Philadelphia, will be burned an the 78th anniversary celebrated. The Rev. Charles D. Brodhead is the pastor. The preacher for the occasion will be the district superintendent, the Rev. Albert W. Witwer.

Bishop Henry Knox Sherrill, recently elected Presiding Bishop of the Protestant Episcopal Church, will be the speaker at the Boston Methodist Social Union at its next meeting on Monday, Jan. 20th, Brown Hall, New England Conservatory of Music, Boston.

Mr. Howard W. Selby, former president of the Boston Wesleyan Association, has been designated by the Council of Bishops of The Methodist Church, a representative of The Methodist Church at the forthcoming National Conference on the Church and Economic Life sponsored by the Federal Council of Churches. Mr. Selby is General Manager of United Farmers Co-operative Creamery Association.

On Christmas Sunday, a beautiful new brass vase, suitably inscribed and filled with flowers, was placed on Centre Church altar, Malden, Mass., in memory of Nellie J. Noyes by Circle 5 of the Woman's Society of Christian Service.

WASHINGTON, D. C. (RNS) Dr. Peter Marshall, pastor of the New York Avenue Presbyterian Church here was chosen new chaplain of the United States Senate at a Republican Party conference preceding the opening of the 80th Congress. He will succeed the Rev. Frederic Brown Harris, pastor of Foundry Methodist Church. Dr. Harris gave the prayer at the opening of the new Congress prior to the swearing in of Dr. Marshall.

Miss Charlotte T. Holman, who went to India in 1900 under the Woman's Foreign Missionary Society and retired in 1937, passed away in Alhambra, Cal., on Sunday, Jan 5th. Miss Holman was decorated by King George V with the Kaiser-I-Hind Medal for outstanding service to women and children in the Punjab, India. Miss Holman is the sister of Mrs. Everett O. Fisk of Brookline, Mass.

The Rev. Wesley Wiggin, of Melrose, Mass., retired member of the New England Conference, passed away after a long illness on Jan. 3rd. He is survived by his wife, Elizabeth Storer Wiggin, of Melrose. His only son, Storer, died in 1919 while engaged in Y. M. C. A. work during the first world war. Funeral services were held at the Melrose Methodist Church on Sunday, Jan. 5th under the direction of the Rev. John L. Cairns, pastor, assisted by the Rev. George E. Heath and the Rev. C. C. P. Hiller. Burial was in Wyoming Cemetery.

Lt. Robert P. Luthy, son of the Rev and Mrs. S. Raymond Luthy of Newport, R. I., who has been serving in the Technical Intelligence of the Army of Occupation in Japan, returned home on Dec. 11th. He flew from Tokyo, stopping to visit with his brother, Raymond V. Luthy of Piedmont, Calif. Robert will enter the University of California in February to finish his remaining year of college work.

Boston Globe Photo

Carrying placards urging the release from prison of conscientious objectors, these persons formed one of several groups marching through Boston on Dec. 22nd. In the center is the Rev. Robert C. Friend, carrying his daughter, Sharon. Mr. Friend is a member of the New Hampshire Conference of The Methodist Church.

The 1947 Convention of the National Association of Methodist Hospitals and Homes will be held at the Morrison Hotel, Chicago, Ill., on Feb. 12-13. Nationally known speakers and leaders will be presented at the general assemblies and at the group meetings. Miss Janes M. Hoey of the Social Security Administration, Washington, D. C., will bring an address of vital interest to every institution.

Among the speakers to appear on the program of the National Association of Schools and Colleges of The Methodist Church, meeting at the Hotel Statler, Boston on Jan. 15-16, will be Dr. Charles B. Ketcham, president of the association; Dr. Howard C. Ackley, president, Green Mountain Junior College; Dr. Dwight J. Bradley, director, Religious Associates, NCPAC; Dr. Arthur S. Flemming, U. S. Civil Service Commission; Bishop Lewis O. Hartman, resident in the Boston Area of The Methodist Church; President Daniel L. Marsh, Boston University; John Dale Russell, director of Higher Education, U. S. Office of Education; Dr. David D. Jones, president, Bennett College; Albert E. Noelte, treasurer, Priscilla Braid Co., Central Falls, R. I.; Dr. S. C. Olliff, president, Andrew College, and Dr. John O. Gross, secretary, Department of Educational Institutions, General Board of Education of The Methodist Church.

The Rev. George O. Richardson, of Coventry, R. I., retired member of the New England Southern Conference is a patient at the New England Deaconess Hospital.

Eaton Memorial Methodist Church, Liv more Falls, Me., lost one of its oldest m bers in the death of Miss Mary C. Ston Nov. 9th at the age of 89. Miss Stone been a church member for 76 years and the daughter of a Methodist minister, Rev. Cornelius Stone and the granddau of the Rev. Cyrus Stone.

A total of 567,213 children was repo enroled in 10,596 Methodist vacation ch schools during 1946, it was said recentl Miss Ethel Ristine, staff member in ch of vacation church school work for the M odist General Board of Education.

The figures represent reports from 9 The Methodist Church's 108 annual ferences. While in a number of confer polio epidemics seriously affected the Miss Ristine said, the totals represent over 1945 of 85,694 pupils and 903 sch

One instance of the value of vac schools was the fact that a total of 2 children attended who were not enroll any church school, it was said.

Wesleyan University, Middletown, C with three successive Connectiut gove in addition to a faculty member servi chairman of the important Public U Commission, today is taking stock c manner in which it is carrying out the of Arthur T. Vanderbilt, president board of trustees, that it is "the fundar obligation of the college to prepare students for citizenship and the best of for leadership in public life."

Governor Raymond E. Baldwin, w signed the governorship of Connectic Dec. 26th to become U. S. Senator, was uated from Wesleyan with the class of Governor Wilbert Snow, who succeede has long been one of the most beloved bers of Wesleyan's faculty. Governo James L. McConaughy, who takes off Jan. 8th, was president of Wesleyan for years and Professor Clyde Olin Fis chairman of the Public Utilities Comm

F. T. Cartwright, father of Dr. Fra Cartwright, associate secretary of the of Missions and Church Extension, c his sleep on Dec. 25th, at the Ohio M Home, Springfield, Ohio. Born in Ma April 2, 1861, Mr. Cartwright stu Ohio Wesleyan University. He was inessman all his life, for many years tr of the Fostoria Glass Co., Moundsvi Va. During all his adult life Mr. Car was a local preacher in The Me Church. He organized and carried "classes" until they grew into congreg the Glendale (W. Va.) Circuit, and Church, Moundsville. During and fo World War I, he was business mana men's worker with the Henry W. Evangelistic Party, holding tabernacl ings in New York, Pennsylvania, an

The Rev. Ralph E. Diffendorfer, e secretary of the Division of Foreign of The Methodist Church, acting Department of Race Relations of the Council of Churches, presented to Dr.

aynes, retiring secretary of that depart-, a gift on behalf of the members at a t luncheon held in Dr. Haynes' honor. Haynes was for 10 years professor of ogy at his alma mater, Fisk University, ince 1922 has headed the Federal Coun-ommittee on race relations.

ELOUSAS, LA. (RNS) The 100th anni-ry of the establishment of the Louis-Methodist Conference was observed Jan. 6th. Some 600 clergymen and lay-attended the celebration, a highlight of h was a pageant depicting the 1847 ng.

ASHINGTON, D. C. (RNS) Seventh-day ntist churches here have opened a drive ignatures to petition urging radio com-s to refuse to broadcast crime and hor-programs. "It is our opinion that the ning increase in major crimes committed een-age children is directly attributable ch programs," the petitions state.

ILADELPHIA—As a memorial to William , founder of the colony known as Penn's ds (now Pennsylvania) who embraced Quaker faith at the age of 22, members e Society of Friends in this country have fied their intention to join in the en-ment of a Penn Memorial at Newtown ol, in the village of Waterford, southern of Ireland, to celebrate the school's 150th day in 1948.

LANTA, Ga. (RNS)—Plans for the mer-of the Presbyterian Church in the U. S. nd the Presbyterian Church in the U. S. thern) have progressed "most satisfac-y," it was announced here by leaders of denominations following a four-day con-ce on the proposed union. The de-inational leaders comprised a joint draft-committee, and the sessions here were ted to completion of plans for amalgam-of two church divisions which have ed since the Civil War.

OME (By Wireless) (RNS) — Vatican es were non-committal on rumors here Myron C. Taylor, President Truman's onal representative to the Holy See, has his last official visit to Rome and may n in the future only as a private citizen. official of the Papal Under Secretariat of declared that "the Vatican sincerely de-the return of Ambassador Taylor, but vell aware of increasing pressure by rican Protestants against the maintenance n American embassy to the Holy See."

STON (RNS)—Asserting it is the duty riests, ministers and rabbis to take their in picket lines when workers go on e, Michael J. Quill, of New York, presi-of the Transport Workers International on, C.I.O., called for greater cooperation een leaders of all churches and labor, in ddress here at Jordon Hall. The church whole, he declared, is not doing enough vorking with labor to combat race dis-ination, building world peace and secur-full employment. He levelled criticism e labor policy of the Roman Catholic rch in New York, of which he is a mem-ber, claiming the church's labor movement is a "hindrance, nuisance and a strike-busting outfit."

Methodist On "All Catholic" Team

CHICAGO (RNS) Claude "Buddy" Young, a Negro Methodist, is the first Protestant ever named to an "All Catholic-All American" football team.

The mix-up started when Jimmy Powers, *N. Y. Daily News* sports columnist, who was helping to select a stand-out Catholic eleven for *Extension Magazine,* national Catholic monthly, was erroneously informed by a publicity man at the University of Illinois that Young is a Catholic.

Powers then nominated the speedy Negro halfback, who was subsequently named along with Herman Wedemeyer, of St. Mary's, Johnny Lujack, of Notre Dame, and "Doc" Blanchard, of Army.

When Young was told of his selection by the Catholic publication and given a miniature gold football, emblematic of his nomination, he immediately returned the award, explaining he was a non-Catholic.

Meanwhle, the *Extension* editors were informed by Father Edward J. Duncan, University of Illinois chaplain, that the Negro gridiron star was a Methodist. It was too late, then; all selections had already been made.

Now, however, the editor of *Extension* plan a presentation party at Champaign, Ill., for Methodist Buddy Young, who will again be presented with the miniature gold football, making him a full-fledged member of the "All-Catholic All-American" football team.

More than 2,250,000 adults are enroled in the church schools of the 43,000 Methodist churches in this country, according to the Rev. Leo Rippy, director of the Department of the Christian Education of Adults for the denomination's General Board of Education. Mr. Rippy, who is now preparing his report for the meeting of the General Board here in Feburary, said this figure includes members of Methodism's 75,000 adult Bible classes and a majority of the officers and teachers in the church schools. Speaking of the adult Bible classes, Mr. Rippy said that contrary to a statement in a recent article that the organized adult Bible class is on its way out, "there has never been a day in the history of The Methodist Church when it has had so many adult Bible classes as now." The number of Bible classes shows a large increase over 1945, he stated.

Dr. Beaumont A. Herman has been appointed superintendent of schools at Westford, Mass., as of Feb. 1st. Dr. Herman is now principal of the Westminster Junior high school and formerly taught in Somerville. After graduation from Harvard, he did graduate work at Harvard, Boston College, Tufts, and Boston University. Dr. Herman is serving his second year as president of the Boston Methodist Social Union.

HARRISBURG, PA. (RNS) Church and civic leaders paid tribute to retiring Gov. Edward Martin at the state capital here and presented him with a gift for having "faithfully discharged the duties of his office." The gift to the chief executive, who was elected to the new U. S. Senate, was a hand-tooled leather folio containing letters of commendation from denominational and interdenominational groups in the state, and similar letters from governors of more than 30 states.

President Herbert G. Burgstahler, president of Ohio Wesleyan University of Delaware, Ohio, will address the Boston Alumni Association of the school at their annual reunion dinner, to be held Thursdey, Jan. 16th, at the Twentieth Century Club, 3 Joy Street, Boston, at 6:30 P.m. Plans have been made by the committee on arrangements to make this one of the most outstanding reunions since before the war, and parents and friends of alumni and present students have been invited, as well as younger members of these families who are planning to go to college within the next year or two. The Rev. Elmore Brown, pastor of the Highland Methodist Church of Lowell is president this year, and the Rev. P. M. Spurrier of Warwick, R. I., is vice president.

Dr. Ralph W. Sockman answered a question: "Can We Match This Hour?" in his first sermon of the new year on "The National Radio Pulpit" Sunday, Jan. 5th (NBC, 10:00 a.m., EST). Dr. Sockman, pastor of New York's Christ Church and presiding minister of this program series, also read the morning prayer. On Jan. 12th, Dr. Sockman will speak on "Redeeming Our Regrets." Hymns will include "I Heard the Voice of Jesus Say" and "Beneath the Cross of Jesus." "How Much Can We Be Changed?" will be Dr. Sockman's sermon subject on Jan. 19 th. On Jan. 26th he will speak on "When Ye Pray."

Jewish Review Commends

The Reconstructionist, a bi-weekly review dedicated to the advancement of Judaism as a religious civilization, carries in its Dec. 27th issue high approval of the attitude of Methodist women toward race. The editorial item reads as follows:

"The Woman's Division of Christian Service of the Methodist Board of Missions and Church Extension has protested against holding the annual convention of the Women's Action Committee for Lasting Peace in the city of Washington because of of racial segregation in that city."

"Our hats are off to this Methodist group. It is a national scandal that in our Nation's capitol, the capitol of the most powerful democracy in the world, no Negro can be assured courteous and decent treatment in any public hotel, restaurant or place of amusement frequented by whites. It is a good sign that the practice of segregation offends the religious sensibilities of so many church women."

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 19.

THE STEWARDSHIP OF GOD. JOHN 3:1-8.

Born of the Flesh and of the Spirit

"That which is born of the flesh is flesh." These words which Jesus Christ spoke to Nicodemus, a ruler of the Jews who came under cover of darkness to ask Jesus to explain miracles, are hardly worthy of note if taken alone. It is obvious that human beings as we know them in the flesh are born of flesh. There are at the present time over two and a quarter billion children of the flesh in the world. They were born of the flesh and are individuals with certain very common and universal human instincts and capacities. But they were not born of the Spirit into the kingdom of God. This process of being "born of water and the Spirit" was added by Jesus in the words: "And that which is born of the Spirit is spirit." And then Jesus went on to say that you can no more understand this process of spiritual birth than you can understand the wind.

We cannot dismiss the process of being born of the flesh and of the Spirit by an easy reference to the wind and its mysterious movements. There is much about birth which nobody can understand or explain. And furthermore the earth is constantly being populated by people who have very meager ideas about birth either of the flesh or of the Spirit. The trouble with Nicodemus was that he was more interested in the processes of birth than he was in the life that follows. Let us not fall into the same error.

The conversation between Jesus Christ and Nicodemus threw little light on birth. But it did make clear that people born only of the flesh do not get into the kingdom of God without being born of the Spirit. Of this we may be very sure.

Born into Christian Fellowship

There have been countless words wasted over the kindom of God and how to get into it. Shorn of its theology and considered as a sociological fact the kingdom of God on earth can be a very real thing and one can get into it by a very definite process. The idea of some spooky and ethereal society of saints hovering over the earth in the form of a kingdom with God on a throne gets scant consideration in a world of normal human beings. We know that there are groups and communities which are cooperative and are operated on the principle of mutual aid. You have to accept certain rules and observe some definite ways of life in order to get into and remain in such groups. You may be born into them, as in the case of family or neighborhood or nation, but you do not belong in the spiritual sense until you accept your responsibility as a member.

In a very real and definite sense we are saved by the group, if it is good, or damned by it if it is wrong in spirit and motive. This process of salvation by group relationships is just coming into its own. All the false distinctions drawn between personal and social salvation are unreal and imaginary. Born of the flesh as individuals we become personalities largely by belonging to a social group. If anyone doubts this let him remove himself from society in every form and try to become a member of the kingdom of God by associating with himself and God. There are institutions full of such isolated individuals who have been cut off from human society. In the language we can best understand they are plain crazy.

So powerful is this social force in our salvation that we must set up in this world a society which is built upon Christian principles applied to the tiniest family and to the uttermost rim of the world. And this means a reborn world, for nothing short of this will be safe for the sons of men who in their natural state can create hell on earth.

Life in the Congo

Newell Snow Booth

Last Sunday was a very interestin
Four of us, Ray Smalley and his son
ald, Elwood Bartlett and myself, start
from Mulungwishi about eight o'clock.
had been such heavy rains the two d
fore that we did not know how we
find the side roads over whch we plan
go. Fortunately the place we had
most had enough iron-stone in the ro
face so that we made the crossing al
Just beyond that we stopped at th
place of Mwepo. Elwood started to si
soon we had about 20 children and ter
at the sun-dried brick chapel. There
my first of the eight talks I got in bef
day was over. Even though the peop
Luba-Sangas they seemed to underst
kind of Luba all right. Before we di
we walked through the village to v
class-leader of this little group who h
sick for some time. Elwood hopes to
to have some school work carried o
It may be a weekend school, or perha
a vacation one. The religious edu
work is already a project of the stu
the training school. They go out to
ferent places.

The word announcing our trip
reached Tambo, the next stop. So
not find many people in the villages
been beautiful going along to it. T
was very wet and slippery, but
stayed on it! The flowers, plants a
were really lovely in their new grow
though most of the folks had gone
gardens we had a service with the
The village is picturesque with a hi
background and lots of mango tree
the houses. I used two of those tre
illustration for my talk. One was
loaded with fruit and the other
only two or three mangoes on it!

We had expected to turn back ag
Tambo to the main road, but we
sured that we could get through
though a lot of the road had mud
did get through that section. As fa
trol was concerned, the car felt as t
was travelling across ice! Since
that bit of road, it was possible t
service that had not been planned,
fu's village. We found that the c
Matafu had died a few months be
that his son, a bright, alert young
taken his place. We met inside th
tive board-paling fence of the yard
who used to be the leading layma
village. Now he has succumbed
He apparently is still a rather p
farmer with lots of fruit trees and
around the place.

When we reached the new railro
camp we asked the way to Lombe,
place for a meeting. The camp
growing tremendously. A good ma
church people have moved into it.
ple want a teacher. Elwood has sai
here in the Southern Congo must
any new work, not even a village
we are able to have a staff adequa
care of our present responsibiities.

is faced with the need of folks, as here, is already talking about how we just must l a pastor-teacher to put in this large np. The folks there got us into trouble the road directions they gave us. They l that the old road to Lombe was closed. ey assured us that the new road was quite sable. The beginning of it looked like a rned pit of mud. But since there were ple there to push if necessary we tried it. our surprise, we were able to go right r it. Then for four miles I held the eel gingerly as we glided over a brand w, unused road. But we did keep our mentum until we came to a built-up dike, rly a mile in length. I kept the car plow- through that soft mud and prevented it m sliding sideways into the deep ditches either side. We would have stayed right re for a long time if it had not been se enough to Lombe so that the people ard us and came and pushed us out.

James Lubona, the old-timer, who started 1910 with Bishop Springer, is at Lombe. s son-in-law is the teacher. There is a very od work being done in that community. e found the church clean and recently corated and all the benches filled with ople. They had been waiting for us for ore than an hour. My talk, as all of these st ones, was in Luba. The people's faces ere just about as expressive and responsive I talked, as I have ever seen.

We were more than an hour behind sched- e in reaching Jadotville where we were to ck up the Wengatz to take them along to e next two places which are in their sector the District. But they were right at the oor with lunch baskets all packed. We went en to Kakontwe where we have something nique for the whole conference. There we ve a new chapel and a double house for e pastor and teacher which have been built cooperation with the Union Minière. The operation is what is unique. We did have old building on land that the company anted for the extension of their camp. So ey offered to give us material for a new ilding similar to that. They chose a very e site, high up, commanding a view of e whole camp. Then the plans kept on owing and they kept on supplying the aterial. The chapel got bigger and bigger nd made of better material than originally anned. Then they said that there should a house. That was planned and grew into double house, even better than the ones the camp, for attached as an integral part each apartment is a kitchen with a built-in ove. The mining company must have fur- shed much more than a thousand dollars' orth of material. We have spent about five undred dollars for labor to build the chapel nd house.

During the week we had attended the dotville District Conference. The district as had to get along without any continu- g supervision for years. John Brastrup was ere for three or four years after the Spring- s left. But since 1940 there have been six fferent couples at the station and only one them was there for more than a few onths. There have been long months at a

Washington Diary

SAMUEL IRWIN

In the three hour conference held recently in Washington under the Committee on Religious Life in the nation's Capital, minister, priest, rabbi and newsman, probed deep into human folly and failure. The speakers of the morning were Rabbi Norman Gerstenfeld of Washington Hebrew Congregation, Father Edmund A. Walsh, regent of the School for Foreign Service and vice-president of Georgetown University, and Dean Willard L. Sperry of Harvard Divinity School. At the dinner the address was made by David Lawrence, widely read news-writer.

As I entered the conference room, Father Walsh was citing his first-hand story of the gassing and burning by the sadistic Nazi psychopaths of their victims at the prison camps. The speaker emphasized that this took place "in a society of technical respectability" and he told how Hitler prepared urns of ashes, with a letter of sympathy to the family of the tortured dead, saying that death was due to a contagious disease, but that for a sum, the ashes could be shipped home. Then Father Walsh turned to query if, in our own interracial hates, Americans might so sink, and he quoted from some of our legal staff at the trials as holding that "Germans are not different from the rest and they did it." Then pressing our "dread responsibility" he said, "We cannot live on the moral capital of our founding fathers. If the soul of the United States does not rise to match its stature, what guarantees have we against dissolution? If we falter tomorrow look for the fault in the soul of America of today." Closing he gave us a penetrating line from Diogenes, "I struck the father when the son blasphemed."

Dean Sperry followed and urged for America again "the agonizing conscience of the Puritan" and quoted the editor of *The Boston Globe* as exclaiming, "The level of conscience is falling so!" Referring to our American religious divisions with 256 denominations, he said, "Europe smiles at our exhibit of unity," and added, "What right have I to talk of peace to the UN when I can't stamp out religious bitterness."

At the dinner hour I sat down with two army chaplains. One a Methodist, Chaplain Oliver, known for his unquenchable spirit in his prison camp after Bataan,—his neck still in steel braces, two vertebrae having been crushed into the spinal cord. I asked him if on any day, hope seemed to glimmer and burn out and if he had prayed to escape with his life. He said on many a day hope seemed flickering out, and he continued, "Yes I prayed, always that I might live and serve, but only if it be the heavenly Father's will." The other was a Catholic chaplain, Col. Ryan, serving at headquarters in the Pentagon. He had traveled with the infantry through North Africa, thumbed rides like the boys, on a jeep to Carthage, knew Salerno and dreadful Cassino, and in some free hours in Rome found his way into the depths of the old church (near the Capitoline Hill, of the wolf and the vultures and the geese that woke the sentry)—into the old San Clemente, three churches deep, of the Clement, the friend of Paul. 'Tis down there the altar of Mithra stands today, Mithra the Sun god and the hewn figures of the serpent and the bull. We recalled that just beyond a heavy wall was the Christian altar where legend says Peter ministered, and where Christianity wrestled for its life. I could even hear again the rumble of the stream still deeper, the water finding its dark way to the Tiber just out near the point where Horatius once held the bridge against the Tarquin king.

After the dinner David Lawrence took up the theme—"Responsible Individualism." He said irresponsibile individualism of the nations broke down the old League and made human brutishness seem respectable. "But today," he continued, "there are fewer skeptics among scientists. It is from them rises the cry for help. America must have have a spiritual rebirth of man as a responsible individual. In our overlooking the obvious we have overlooked listening to God."

(Continued on page 40)

The Little More

RUSSELL J. HUMBERT

A digest of a sermon delivered by the minister of Trinity Methodist Church, Youngstown, Ohio.

It is that extra something which makes living worth the candle. Some people are willing to live much below their potential ability, while the happiest and most useful, feel the tug of the unaccomplished. I hope we have passed the age of complacency and are now ready to expand our energies to the limit of our God-giving abilities.

It Is Expected

A survey was made during the last year of a cross-section of New York city's youth. In this sampling of youth's opinion it was found that only twenty per cent believed that ability will assure getting ahead today, as it used to. Eighty per cent believed that their parents were guided more by religious principles than they themselves are today. These two factors are indicative of a lack which must be corrected if we are to build a Christian world order. In contrast with this "pull" philosophy we are thinking of the demands of real life such as symbolized on the letter head of an engineering fiirm, "We specialize in the impossible!"

Religion must motivate people to give themselves to and for the best. It is the little more which makes the difference between a good and an evil person. Jesus said, as he compared his sleepy disciples to the Pharisees, "What do ye more than others?" A little more is expected of us, because we are the followers of the Christian way.

Balance

We can do the little more by keeping a poise or balance when others are not. Before we can keep our sense of equilibrium or sanity we must recognize what it is that upsets our well-ordered lives. One of the oldest instruments for influence is propaganda, where facts and partial facts are so mixed to move a person in a given direction. This may have little or no relation to actual truth, because its main function is to accomplish an end result. Today this creates confusion and bewilderment. Another form of distortion which has always caused much trouble is gossip, rumor or local propaganda. These worried opinions related by confused tongues breed discontent and add to the sum total of our confusion. The human body is a remarkable mechanism with seemingly unlimited powers for endurance, yet it too can show fatigue. Today this is very important, with increased tensions all about us. Bodily health, or lack of it is one of the very real factors in keeping one's balance.

Now what are some of the genuine helps or aids in maintaining our poise? Here applied Christianity comes to the fore and for those who will tap its resources will find vast reserves for meeting hard days. A by-product of faith in God is a sense of relaxation. By this we do not mean spiritual laziness, but real confidence. This week a devout woman who faced inevitable death in her family said, "I have learned that God knows much more about this than I do." Couple with this faith the self-discipline of mind whereby we think healthy thoughts. Let us not condemn those religions which emphasize the power of the mind, rather let us take a page from their book of experience. Another definite Christian aid to keeping one's balance is prayer. Here we stay tuned to a vast world outside of ourselves. Like the airplane which stays on the beam, our course is sure and the occasional static will not be confused with the real signal. It is easy to give in to the popular and do the easy passive thing;

time between them when there was no
resident at the mission. So you can im
how happy the people were when I
introduce the Wengatz to the pastors,
ers, and lay representatives, as mission
who had come to stay. We found out
well the African leaders have been car
on. As each pastor gave a short, snapp
port, telling three things: the most di
problem, the greatest joys and satisfac
and the goal for the future. The impr
grew that the difficulties were going
overcome, that real satisfaction existe
the work, and that the people woul
forward in many things: completing
ings, better attention to religious educ
improved training for church membe
increased sense of stewardship, revita
Christians, pushing forward the searc
new believers in Christ.

The high period of the conference
at the close as the members formulated
goals. They pledged themselves to
Mrs. Wengatz' lead in the emphasis up
training of women in the church and
development of the Christian home.
took up the suggestion that had been
by Mr. Wengatz to return the backsli
Christ. Each pastor is going to spend
weeks' period with a fellow pastor
homes of these people to win them
The conference voted to go forward
stewardship of possessions. They set
for offerings from each church of a
an average of five francs per membe
paratory member and beginner, fo
month. That will amount to about te
work per Christian per year. Stand
prayer of dedication the conference
with the adoption of the final goal:
the next twelve months they are dete
to bring one new believer to Christ fo
member of the church they now hav
no empty hope. They were convinc
with the fire of the Spirit of God i
hearts they could do it. In my are
are 25 districts like that: such conf
such workers, such goals, such devo

We spent three days at Mulungwis
had talked, and discussed, and consult
committee and staff meetings; we had
and located sites for new buildings an
and various gardens and crops; we h
ed compounds and dormitories; we
ured ways and means of stretching
sibly short finances; we had audited
we had made budgets and plans
future; we had talked and fellowship
worshipped together. So we head
for Elisabethville. We stopped to s
and goodbye to the Wengatz. As usu
we stop anywhere, we found things
to be done. These were largely be
language difficulties of the beginni
sionaries. But Willie, their interpre
to be told what could and could not
about his housing and his work. Th
company had to be entreated—suc
we think—to give at least a little c
that Mr. Wengatz could get his con
started. And some French letters h
interpreted and advice given as to
Then we thought we had only a sh
lap to Elisabethville. But, bang, one

z tires blew off a piece of tread as big ny two hands. Esma-Marie helped me the spare on. Another three miles and g—I could put my fist through that spare. other tires. We wondered if we could ıp patches and boots enough to go back 20 miles to Jadotville. Then the car of Elisabethville hospital with two Catholic rs and a coupe of priests in it, came g. We came home on their tire, and wheel, too, for the car was a Ford the red wheel fitted just as well as our one. We certainly were glad for the ca hospitality of the path that never lets pass a stranded car without offering .

now we are back home again for three ks before starting out to hold six insti- s in January in the Central Congo. I that I am scheduled to speak nine times ach one.

had one of the finest times there, talk- with the people and getting them stirred to doing something. The report has been the church has been going down and n. The camp has revived now, and there ıld be a great work going on. There e been only five or ten people coming. had 70 there. They demonstrated by ding and raising high their hands, that longer would the church be down, but n now on would be up. Everything is for the development of a real church. people there were from at least a dozen erent tribes, so of course I spoke in King- ıa rather than in Luba. We had to wait ong time for the people to assemble so were late for lunch. Elwood said that he ıld have been able to have listened better e had eaten. It was still later by the e we all had spoken to them.

is no longer necessary to have passes to into the mine. There is a barrier across road, however. We had to sign in a k and give the registration and make of car. Here again we found the folks ting for us. Plans are under way for construction of a chapel. But now the ple meet for worship in a very small ke-shift, pole-and-mud structure. The ss roof made us laugh. There were very ey pieces of iron roofing, just little squares k into the grass of the thatch. I sup- e they must have done some good! I e heard, yes and talked, about packed rches before. We really saw one there. ad hardly room to stand up and speak. ould not move my foot six inches with- hitting someone! The three men with stood outside leaning over the three- rters high side wall under the roof. re were others standing there, too.

fter a time I thought that the folks had sitting long enough, so I asked them stand. I could almost feel the walls of chapel being pushed outwards. Elwood to Ray, "Now he has done it! They never be able to sit down again." But did. Mr. and Mrs. Wengatz and I ed to them. It was interesting to find that they had no idea what they were ing. They just knew that it was for es the white men wanted. I told them

(Continued on page 40)

we as Christian people must apply our religious experience and do the little more.

Forgiveness

We can do the little more by having a spirit of forgiveness when we could get by with much less. Harry Emerson Fosdick says, "Our innermost temptation is to reduce ourselves to the lowest common denominator." Being Christian is stepping up this conception to the place where we are willing to add the plus element of forgiveness. Let us look at some of the situations which demand forgiveness. We begin with a most difficult one, personal abuse. Our tendency is to strike back, thus keeping the law of self-preservation intact. Compare this with Jesus on the cross, who had suffered supreme abuses, "Father forgive them for they know not what they do." Ignorance, which makes the acceptance of fact almost impossible demands the ability on our part to see the reasons back of this closed mind. This is forgiveness in action. One of the qualifications of a good teacher is the willingness to be forgotten, even by those who demand the most. This lack of appreciation which we call misunderstanding demands forgiveness.

What are some of the definite aids to help us in being forgiving as Christians? The ability to place ourselves in the other person's position, or see the other man's point of view is essential. When we stand inside the walls of the State Prison and see a condemned man we can say, "But by the grace of God there go I." Another aid to forgiveness is the realization of our power to help or hinder one another. Jesus made this plain when he said to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." It is startling to think that our spirit of unforgiveness can permanently separate us from one another. The greatest aid to forgiveness is to see the Master in our place. We can ask, "What would he do in a like situation?" The key here is, "Father forgive them."

Moral Effort

We can do the little more by being willing to acknowledge an idea which means more moral effort on our part. One of our college historians said of a certain great benefactor, "If he was alive today, he would not be founding universities, he would be in jail, because of the way he got his money." Although this man attended prayer meeting regularly, his way of getting never went to prayer meeting with him. He did not accept the idea which required more moral effort.

We need not look far to find some moral ideas which require more moral effort. Our city has blind spots in regard to vice and corruption. The simple immoral and effortless way, is to forget it and keep our pious minds untroubled by the truth. In our national scene some are willing to be blind followers of the blind. We need not complain until we as Christian people are willing to support the kind of leadership which does more than represent the demands of the most vocal group at home . In the international scene, the easy thing is to see a vindictive and spirit of annihilation sweep over this world. In its place we need to promote the leadership which has the vision to see a world constructed along the lines of the kingdom of God.

Moral effort is not easy, we need help. Let us find a few things of which we can be sure. We can be sure of God's value placed upon personality. As a person he was made to be eternal. Anything which destroys this is wrong. We can be sure of God. He has not an absentee interest. He is here in the making of this world. We do not have a corner on His love either as a people or a nation, yet those values which are eternal will be preserved.

With a world shaken to its very foundations, we must do the little more, by keeping our heads, following our hearts, and living The Life.

Washington Diary

(Continued from page 37)

A Blood and Thunder Era

One doesn't want to be a kill-joy in re-ration to these disconcerting days but there hasn't been much to preen ourselves about recently. Mr. Lincoln used to recite some lines with "Oh why should the spirit of mortal be proud—" but Mr. Truman might reproach the fates for the whole political wind-up; and possibly we have been passing through a period of political man-eating. Someone said recently, "From the heights of Iwo Jima we have sunk to fighting over hunks of meat." Anyhow OPA was dismembered, price control slaughtered, veterans' houses exposed to the cyclone, liberal congressmen wiped out in their fox holes and even the old car dealers declaimed "the sky is the limit." At close-up gallery-range much of the 79th Congress might have seemed packed with pillagers. White knights of race supremacy flung out challenges, war contractors had their "Garsson paper empires," the army had its General Somervell with a sort of 'write-your-own-contract,' the Maritime Commission has books among the billions not yet unravelled, and Sen. Bilbo is still tangling at this writing with his Dream House Jr. Or, changing the figure, Congress was a rodeo with jolly, whip-cracking riders proclaiming their acts. Thomas of Oklahoma and Bankhead of Alabama, both Democrats riding for cotton, Hoffman of Michigan for America Firsters, Wherry, Republican whip, never resting, joisting for the packers, Sen. Moore of Oklahoma, turbaned maharajah for the oil boys; and then came John L. Lewis taking over the tournament with an old act re-written.

Now it is a court scene in a redwood-paneled room and John L. Lewis' attorney at the sentence-hearing shouts "Shame on a government, double-shame on the representative of a government (meaning Mr. Sonnett of the Department of Justice) who proposes this action of Court—that presses down the crown of thorns—" The grave cultured judge looked himself to be on trial. The head of the UMW was on trial sure enough (he got a $10,000 fine), the miners were on trial (were being fined $3,500,000). But the mine operators were on trial too, who never have a contract ready when the old one expires and always fight any betterment; and always yield. (Nobody thought to cry 'Communism'; it was our own way of life on trial.) Collective bargaining was on trial—collective bargaining is the saving grace of free enterprise. (There was as much sign of free enterprise as if it were what Dr. Harry Ward calls a fascist shibboleth.) Today, from this court room one might guess that our competitive system was running just like the mandate government in Palestine—too many getting hurt. Then the judge, stirred by what sounded like treason from Mr. Lewis' attorney, fell back upon reality, back of all employers of workers, back of unions of employed men, back of the batteries of counsel on either hand, back of the ageing, ashey John Lewis, back of the NAM's, back upon the truth as young Garfield once sensed it on Lincoln's assassination, crying out, "Clouds and darkness are about Him—God reigns, and the government at Washington still lives." And the judge said, "If worst comes to worst—the Republic will be preserved." If this Republic is our basic political reality, one is tempted to ask why these tempests that challenge it, these greeds that bore into it, these strivings for advantage of capital and labor that embitter it, these thefts of national resources that impoverish it, and why should not the Republic take out of warring hands the wealth God gave it that is its own,— its and ours and yours and mine, and let us get on with living.

Not A Hospital Alone

The Methodist Union of Washington presented an inspiring program at ancient and honorable Trinity Church at its annual meeting with Professor Albert Outler of Yale the speaker. Dr. Outler affirmed "There was before the war not a normal society but a culture deeply diseased, and only the ultra-optimist now holds that enough tinkering, enough time and enough luck and we shall come through.— The Christian hope is founded on the Almighty and his truth, though for generations men fail to respond to the way and the will of God. The Christian fear is not of hard times but that men may fall into apostacy. — The hope of the church is in moving and keeping balance, falling forward and catching by a footstep— for we are pilgrim stewards and adventurers, not in our strength or wit or wisdom but in the way laid for us in Christ. We are the growing-edge of those who first heard, "Happy these men who have the backing of the dead." In closing Dr. Outler emphasized, "The community of Christ is not a hospital for the out-of-combat, nor a nurse-maid to delicately poised sensibilities,— not a cafeteria to be tasted or left alone, it is a headquarters committed to a campaign for justice, peace, brotherhood and the use of the lightning bolt. Would the Church stay a pioneer? The speaker urged, "It must make the Gospel good news to the prostrate who have no other good news. In the imponderable reaches of our willingness to be used of God is the answer."

Hero of the Sand-lot

Perhaps the swiftest missile from a human hand ever thrown was Walter Johnson's pitched baseball. That good right arm lay quiet today in the casket at the funeral home. The alcove room was 24-12 but was filled to the ceiling around the walls wiht fresh-cut flowers. In the adjoining rooms team-mates, many of 40 years ago— men now, some of them to act as pa ers. There was Harold Ruel, Johnson tery-mate who had gathered in those si balls, (once the umpire said to the c "You'll have to call them, I can't see t And the peerless Ty Cobb after a str said, "You can't blame me for what I not see." They called Johnson 'the tornado' and the 'Big Train,' because games "he'd pull through to victory the team with him." This strong clea had made many a world record—had the most years for one club (Washir 21 years; had been most years league 6; pitched life-time shutout games, 11 strikeouts, 3497; and several other (The children of the Washington grounds, white and colored had c 4400 pennies for a wreath for his Now "this idol of the kids for near a century" hero in baseball's Hall o was called "out" after a battle with tumor, in his 60th year. The presi the Washington club said, "I knew t pitchers, all of them, and Walter was the greatest of them all." I tho that as I noted there in the funera that strong wide chin, the heavy br generous kindly mouth and the li showed where the smiles ran.

At the cathedral service (Protesta copal) Dean Suter gave thanks "for that had made the world richer" a mitted him "precious in the sight o The Big Train has completed the las

Life in the Congo

(Continued from page 39)

that they were working to get ou thing that helped to heal the awful of the world. I did not mention t were helping to make the destructive But as I looked at them I thought of the white men took the labor of the men and hurled it at the yellow Hiroshima! At Kakontwe they had what they were doing. Among othe they make dynamite there. I told t they were also the guardians of t mite of God. At Chinkolobwe I talk the way they could also use the power of the Gospel to help the t of people working with them. I we shall get money to build them too.

We got back to Jadotville just i drop the Wengatz before a hea struck. But fortunately we ran o storm before we had gone far along to the farming community at K There we found that the pastor and almost single handed, had done a ful job of cleaning up the place, the chapel and re-decorating it. fine. We found the crowd there w us, The rain caught up with us were in the service. I told the far I was a farmer, too, and spoke on t ness of our task as stewards of G It may have been a little hard really to accept what I said abou together with God. I found out a that there had just been a flood d

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that had washed away most of their able gardens on which they depend for living. But they seemed already to start ain and repair the damage. I hope that alking with them made them ready to bit more cooperative with their pastor.

had spent the day in the primitive es of the morning, in the prosperous ing community of Lombe, with the dyte makers and the searchers after radium in industrial compounds of the frontier Now we left the market gardeners to n to the settled town life of Kambove. settled now after its long years of conmining, but the future is unsettled. It as though the Union Minière were itely going to abandon the work there. one knows just how much will be left ambove in a year or so. But now, we a flourishing church there. It showed e way in the building was taken of and kept in order. It, too, had just re-decorated. The church looked the that I have ever seen Kambove look. money for all the material was given devoted medical worker at the hospital. black-as-coal nurse, darker than most of folks you see here, is the mainstay of church now. It also appeared as a flourg church in the numbers who were nt, even though the hour set was three s later than the usual meeting time, and rrived an hour late even at that. One service and getting stuck in the mud having to wait at Kakontwe, had been much to allow us to get back on the dule I had made out. But they were ready for the talk I gave them, a new this time: The Signs of a Christian, not l marks any more to distinguish those belong to the group, but the characterof the Beatitudes as the marks of the le of the Tribe of God. And so my h talk of the day and 115 miles of ling were over and we reached home t a quarter of seven.

e had the feeling that we had given a well spent in bringing encouragement challenge to nearly a thousand people. od had become more acquainted with laboratory" district around the Institute. of the services were in his territory. I had introduced the Wengatz to two heir leading opportunities for church th in their sector of the work and inced them to their people. The folks eemed so grateful for our coming to . It was worth making eight talks in y.

On a Wide Circuit

W. W. Reid

Christian Stewardship

Stewardship, as understood by Christians, is a philosophy of life. It is a particular attitude toward life—a particular attitude toward God and all the world, animate and inanimate. It is a way or attitude of thinking, of living, of doing.

It is not something that applies only to one's giving of money, or one's use of time, or one's action in some isolated department of life: it includes these and much more. It does not deal only with "a portion of" something, or with " a part we owe to God:" it considers the meaning and the use of the whole.

It's like the old-timer's religion: "when you got it, you got it all over;" or like love that affects your whole being; or like true education that takes control not only of your mind, but of your heart's dictates and your hands' creations as well. You don't really get or possess stewardship: it gets and possesses you.

The basic principle of stewardship is that God, through eternal ages, owns and controls the earth and all things upon and within it; that, within God's eternity, any given man moves upon the earthly scene and takes into his hand for only a brief time a very small amount of what God owns, has owned, and will continue to own; and that man "possesses" it only as a temporary caretaker or as an associate with God: it is a "loan" from God to be faithfully used by man for the highest good, and to be returned intact, and, if possible, augmented, to the Owner.

That principle applies equally to the use one makes of his body, or of the soil he tills, or the business or profession in which he has skill, or the exchange-for-service money others give him, or the art created by mind and hand: in fact, man cannot conceive of anything that does not come to him from the Owner and Power who shaped the universe.

The Christian steward long ago discovered and proclaimed that this is one world: that it is God's world, and that all we have within it is loaned to man by God to be used and shared by all men, and to be conserved for future generations. Only this attitude, on the part of all of us, toward life and the world can make war impossible in the future; it alone can eliminate the greeds, the strivings, the aggressions, the economic aggrandizements that always end in war.

Our bodies? stewards keep them fit temples to be used by God.

Our minds? stewards employ them usefully in His service.

Our talents? stewards give of them freely for the well-being of all God's children.

Our possessions? stewards use them, whether they be fields, or skills, or moneys, where they will do the most good to the greatest number.

Our lives? stewards employ them in the advancement of God's purposes among men —as Christ employed his life.

Our time? stewards use it to fulfill their highest duties to God and to all He has created: "in His service."

Christian stewardship, then, is a philosophy of life—an attitude toward God and His world that shapes all our thoughts and all our actions; nothing is unaffected by it. We get it "all over," or we don't get it at all!

An Important Poet Appears

(Continued from page 29)

days of death, loneliness, suffering and soldier handicaps as is seen in "New Technique:"

"Just as the violin which is my heart
Was ready to make full-toned music ring,
Death came and snapped the most essential string.
And now when I am called again to start
Where I left off, three strings will have to do.

I must learn new techniques if I would bring
The songs which seem unreal, not having you."

My poet affection, Edwin Markham, used to say to me: "William, every line of a poem ought to be a poem in itself." If that is true, and I think it is, then Mrs. Palches is a true poet, for in a glorious and thoughtful poem called "Creation" the last line reads "In the soft radiance of the last official sunset."

I do not want to appear to be extravagant in this introduction and appraisal of Lois Grant Palches, our own Methodist poet, developing in our very Methodist midst, but I want to venture the prophesy that in a few years, if she keeps developing as she is now, she will become a poet, known and recognized from shore to shore, for she has the authentic ring of beauty, wonder, and technique in her. As I read her poetry, I catch a haunting echo of Emily Dickenson, some of the same simplicity that is in Edna St. Vincent Millay—and a faint reminder of a true contemporary poet, May Sarton.

Launch Stewardship Phase

New York (RNS) — The Methodist Church officially inaugurated a stewardship emphasis program on Jan. 1st as the third phase of its four-year Crusade for Christ.

During the last three months, Methodist district superintendents and ministers throughout the nation have participated in stewardship conferences and leadership classes preparatory to putting the program into effect.

Main objectives of the stewardship drive are: to increase church attendance by 50 per cent; add 500,000 active workers committed to take some form of training for their stewardship task; increase regular donations to the church, and enlist 5,000 recruits for the ministry and 5,000 for life service in other work of the church.

Promotional aspects of the campaign will include transcription programs for radio stations; circulation of millions of pieces of literature devoted to the stewardship program; distribution of sermon aids for ministers; and establishment of discussion groups for laymen and stewardship committees in local churches.

Defining Christian stewardship as "an overwhelming sense of responsibility for the Christian well-being of the world," the denomination has set forth seven issues which the campaign raises and will seek to develop:

"1—Responsibility for preserving the place, value and dignity of the individual person in the increasing pressure of various forms of statism now manifesting itself throughout the world.

"2—Responsibility for atomic energy for the common welfare and not for war.

"3—Responsibility for the conservation of the personalities of children and youth for Christian citizenship.

"4—Responsibility of both management and labor to the community for the economic welfare of the people.

"5—Responsibility for good government in a democracy.

"6—Responsibility for the conservation of the soil and natural resources for the future well-being of the nation.

"7—Responsibility for the peace and security of the world by taking our place as a nation in the United Nations organization, particularly as related to the welfare of the dependent peoples of the world."

The Crusade for Christ is under the direction of Bishop J. Ralph Magee, of Chicago, and the stewardship phase is being conducted by the denomination's general board of lay activities.

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Bible Distribution Raises Controversy

Boston (RNS) A controversy which has lasted three months will culminate Jan. 5th when the Gideon Bible Society presents New Testaments, Psalms and Proverbs to 1,000 students of the Medford High School. The presentation will be made in the headquarters of the Woman's Club and not at the high school auditorium, as the result of a dispute which arose when the plan was announced. The school board granted the Gideons permission to distribute the Testaments and rescinded its action after protests were made, including some from clergymen. Protests were based on the charge that distributing the Testaments would be in violation of the state constitution which forbids the dissemination of literature of any denomination in the schools.

Bishop Melle's Final Message

(Continued from page 33)

crisis. We do not want now to be among the critics or to enter political discussions. Methodism must remain loyal to its vocation: to spread scriptural holiness over all lands. The great problems of our political life, which the German people have solved, have their roots in the faith of the individual. A real renewal of the life of our people can be effected by the Gospel only. The individual after a personal decision for Christ and being renewed from within is making the best contribution to the fellowship of one with another. It will be the best service for the education of the youth, for the renewing of the whole life of our people according to the words and to the pattern of our Saviour. We as Methodists are resolved to take up this special service with all our strength for the benefit of our beloved German people. The fact that God has given religious revivals in different places is a new guarantee that He is using us for the upbuilding of His Kingdom, blessing by this service our people so badly hurt. May we as in old times be bearers of the holy flame of religious awakening. In this unbroken position we will be able to give inspiration and to make suggestions for all parts of Church life in line with our history and our constitution. As in past times we want to cooperate more and more effectively with Christians of other denominations and contribute our charisma, sustaining our independence. I am sure God Almighty will not fail to give us His blessings. German Methodism as a Free-Church and as an evangelistic power has an essential task to fulfill building the life of our people and be bridge among nations.

"It is a great joy for me that soon aft war I was able to establish contact wit Mother-Church and to organize the relief work for the western and eastern with the aim to help the ministers' fa outbombed and refugees, during the ti the greatest need. Not a single momen I been in doubt that our Mother-C would be ready to give further assi In a circular letter I ordered at once Central Committee was to be organiz the Church Board and the District Su tendents in order to take over the a istration of the prospective relief fun this procedure, in my opinion, an im distribution is guaranteed."

Bishop Melle then outlined in det plan which was later in principle adop the Central Conference. He referred gifts gathered so understandingly b Diekman, the Rev. R. Rurbuchen, th R. E. Stoffler and others. He wrot ciatively of the help expected from th sade funds, of the promised as through Overseas Relief, and particul to the arrangement whereby "the ch America finances the printing of 20,00 books for our congregations, 10,00 books for Sunday Schools and 10,0 echisms" in Switzerland. He adds, " fore falling ill I was able to make a ments for this with the American Government."

Bishop Melle then closed his mes follows: "In the more than fifty y active service in the ministry the last has been especially full of responsib has scarcely been the case for a bisho times of peace or war. At the end of I feel in my heart the thankfulness fo love that I have experienced, for all operation, especially for all the signs pathy and good wishes sent to me isters and congregations during the my sickness. My best wishes and pra with the future work. I shall be gl a faithful co-worker with my suc pray that according to Col. I, 24, my sufferings may be a contribution to fillment of His body, which is the So, even our afflictions have a real and our sufferings become a joy in

(to be continued next wee

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Chaplains in Industry

(Continued from page 27)

ess in the church. He wanted an op-
nity to use his capabilities.

de's unusual service record caused the
outfit of engineers to request that he
eir chaplain. He wanted to be at the
where he could be of real help to men
needed him. While in Africa he wrote
editor of the *Coos County Democrat:*
, by reading your paper, that the North
ry is keeping up New Hampshire's
l of sacrificial support of the Govern-
It is difficult to realize that a boy you
missing or wounded was a boy I saw
athlete in high school, or trying to look
man as he held out his hand for his
na.

was that very thing that sent me into
rmy. In my Suncook parish in southern
Hampshire, before the war, I saw young
eaving for the service. I wondered what
es the new life might bring them, and
ed I wanted to be one of the chaplains
hem, or fellows like them. Since then
e enjoyed the marvelous privilege of
friend and guide to many hundreds of
, in a way no other army officer can,
se of his different duties and neces-
different relationship with them. I have
as many as 30 church services in a
h, visited several hundred a month in
ospital, and been able to do for scores,
avors that mean so much, yet for one
n or another were beyond their power."

ce Clyde could speak the French lan-
he was able to extend his ministry to
es in the liberated countries. In some
em he was the first to hold a Protestant
e after liberation. He was stormed for
raphs by the grateful people at the close
ese services, and his name may be found
ny a Bible and hymn book in Belgium
ally, where they all carry them to
h.

the three and one-half years he served
e chaplaincy sixteen months were in
d, six months in England, and eight
s in France, Belgium, Holland, and
nbourg. His death took place on the
day he was wounded, Dec. 19, 1944.
ody lies in a military cemetery near
, Belgium.

de was married in 1928 to Ellen A.
, who shared ably and devotedly his
ry, and who has kept the long and
vigil to which he was not destined to
. Mrs. Kimball and their two sons,
, Jr., and Dana, make their home in
a, N. H. Besides the Purple Heart for
ds, Chaplain Kimball was awarded the
Star for gallantry in action. Best of all,
er, was the word he heard form the
he so devotedly served as he entered
ise, "Well done, good and faithful ser-
Enter thou into the joy of thy Lord."

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Religion In Art

WALTER L. NATHAN

Photo, Courtesy, National Gallery of Art, Widener Collection, Washington, D. C.
ANDREA DEL CASTAGNO: (FLORENCE, ABOUT 1420-1457) THE YOUTHFUL DAVID.

Andrea del Castagno grew up in a small village near Florence. He was orphaned at an early age and went through severe hardships which made him bitter and irascible. He was long remembered for his violent temper, although the old story of his murder of a fellow-artist has since been completely disproved.

After studies in other cities Castagno settled in Florence, but despite several large commissions he remained poor. In his art we sense something of the hard and im petuous charecter of the man. He seems pur posely to neglect grace and elegance in favor of a vigorous, almost rugged strength.

Castagno's "David" is not the young dreamer who played the harp before King Saul, but the valiant shepherd lad who had slain a lion and a bear when they took a sheep from his flock. He is the born leader, fearless in danger, undaunted by disparaging opposition. His lithe body is bursting with energies right up to his fingertips and the wildly curling hair.

Now David has killed the giant before whose might the host of Israel trembled. The severed head, with the rock still embedded in the forehead, lies on the ground. His sling once more ready, David strides forward; his outstretched arm commands his kinsmen to follow him and utterly destroy the aggressors.

There is a martial spirit in Castagno's forms as well as his colors. The strong blue of the sky, the yellow and red of David's windblown garments, the green trees behind the gray rocks have the morning freshness of a bugle call. The whole composition is eminently fitted to its purpose as decoration for a shield—one of the very few examples of its kind to have come down to us.

And yet David is more than just a heroic warrior. His face shows no trace of triumph or conceit. Instead there is a deep seriousness, a consciousness of higher motives. The shepherd boy and his sling have become instruments in the hand of God, and he who defied the Lord lies dead.

The ugly monsters of hatred and bigotry are again rearing their heads in mockery. If God inspires us we shall find the courage to rise and vanquish them for ever.

Chaplains in Industry

Albert W. Jackson

Three hundred and fifty men with whom I have been more or less in daily acquaintance over a period of the last four years, work in a mill. Of these less than thirty go regularly to all churches. We church leaders might well ask ourselves what about the religious training of the other three hundred and twenty? Are the workers saying they cannot see any value in religion and so are conspicuous for their absence from church affairs? When they are invited to come and worship some who are religiously inclined tell of the great help they received from the fraternal orders. Most others, for all practical purposes remain voiceless. What do the silent Protestant men do during church hours? They sleep in, they do the weekend chores, they read the Sunday newspapers and listen to the radio; they spend the morning getting ready for the afternoon automobile ride with their families, they entertain, or to a lesser extent in these post-war days they work overtime in the mill. They often claim however, to be as good as some who come to church.

What is the atitude of these non-church goers toward the church life? They say it is a good thing. They want their children to have the training the Sunday school gives them. They don't object to their wives being members of the church societies, and they like to go to supper and entertainments themselves, but they will have no part in the church's administration or worship. They see a church that only touches their lives occasionally and then mostly to ask for money and help. They say that church is all right but it is something that is separate from life as they know daily living. They are interested not in serving, but in being served. Their philosophy of life centers in receiving not giving. They accumulate a wife, a family, an occupation, a pay check, an automobile and a home. They spend most of the daily hours in the mill, and the sanctuary hardly touches them. I wonder how many millions of examples of these men there are in America? The question arises that if they won't go to church shouldn't the church go to them?

It seems to me that the church might well enter into the daily lives of the workers at the point where they would be most appreciated. My recent experience in the mill personnel work and as paymaster has led me to believe that one approach of the church to the laborer can be made through the personnel office in industry. At that point trained Christian leadership is desperately needed. The personnel office is becoming the stamping ground of labor and management. It is the department governing "smooth sailing" in the mill. To the workers it is the Grand Central Information Bureau helping them with their difficulties and giving advice when needed. On the management side the personnel office interprets to the foremen the changing ruls by which they work, and helps them with their laborer problems.

The personnel manager in the mill, or his equivalent, might well be a minister of religion, a graduate of college and theological seminary and an accredited representative of the church to which he belongs. His work would require full time activity. It would have little of the loveliness and quietness usually associated with the work of the church but would be more of the rolled sleeve variety working amidst the noisy racket of whirling wheels and moving machines. It would require men of a deep spiritual experience who might never receive another Church appointment. However there should be no reason why qualified ministers might not transfer from personnel office to church pastorate or the reverse after a period of service in either. Should the pastor prove unsatisfactory to the company he could be reappointed to the pastorate and his place taken by another minister without disturbing the company's program. The name of the personnel manager would be synonymous with that of chaplain in industry and he might well be named by the latter title.

The chaplain in industry should be given special training in all phases of personnel work including such subjects as employer-employee relationships, various approaches to labor including the interviewing and receptionist techniques, personnel counselling with foremen and laborers, the adjustment of grievances, the loss of man hours through absenteeism and other causes, accident prevention and safty measures, working conditions, employment requirements, and insurance benefits. The application of these studies would give him a good opportunity of putting Christianity into practice. He could be employed by the church and hired by the mill much as a business firm would hire an auditor to report on its books except the employees would bear half the expense through pay roll deductions. He would have an office in the mill and do his work there. He would thus be required to hold the confidence of both management and labor as well as the church.

As chaplain the pastor should have a chapel in the mill. In that chapel he should hold a one hour worship service for morning and afternoon shifts once a week. From these worship services would come the power that would tend to make all mill work more efficient. The men could attend in their working clothes at the beginning of the shift. Those who did not desire to attend could be set to work in the mill. This arrangement would cost the management the loss of one hour a week working time for two thirds of their employees but the increase in conscientiousness and efficiency of the worker, I feel, would more than compensate for that loss.

As far as the Protestant churches are concerned this work could best be carried on under the direction of the Federal Council of Churches in America, representing as it does nearly 50,000,000 people.

Since there are many laborers who are Roman Catholics and Jews, the chaplain would be responsible for calling in ministers of these churches to conduct services for their own men in the chapel. Priests and Rabbis would also be eligible as mill chapla choice resting with industry. Each should call in ministers of other f conduct services for laborers of the faith. The chaplain must have no f He must not be a sheep-stealer fr faith. He will recognize that a man's is his own concern and must be with all. In my two years of personn ership in a mill I interviewed all nationality and religion, without the friction religiously, although all kne was a Methodist minister. I think th tion would be true of the right mi almost any faith. Religion can be thing than denomination. The fact of chaplaincy would help America the direction of one ecumenical Chu

Would the laborers attend the worship service? I think they woul realized that it was conducted by t lain who worked with them in the attended to their many problems. T lain would be interested in them and would attend to their physical as their spiritual welfare. Some me attend worship simply for the sake or because they liked to sing, but th remember to enjoy its many values.

Would leaders in industry be agr this plan? Some would be willing t the idea at least. It would then be to show these who were favora efficient the work could become in The success of the venture would b cern of the church and the chapla selves. Success in any one mill w to the opening of further industri new type of church work.

Personnel work is coming into pr in industry. It is a comparatively of approach. I feel that it could be much more effective through Chris isterial leadership.

The effect desired from a church view would be to show both labor agement a church interested and a world of industry, a church inter an effective manner God's relations world of living men and women, that has the welfare of men at i church that brings greater harm peace to industry's troubled progr

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The Time Is Running Out

(Continued from page 27)

aps cleanliness is not synonymous with ness, even though our housekeeper-inated culture says it is.

recent book states, "It is the cultivated on who recognizes national differences, the advocate of international gibberish Esperanto . . . and the promoter of ry programs for making all countries as h alike as possible . . . that cosmopoli- is being increasingly drowned in the ing of mob opinion . . ." Another says, uality is not a matter of law but of evement . . . Civilization must be car- on by superior ability or surrendered uperior numbers . . ." It was some repre- tive of this "mob opinion" that I heard a bus in San Francisco when the first nic bomb had been dropped. He pro- ned, loudly, "We ought to send over e more of them bombs." He could not nounce a six letter word but he had the er to kill with atomic energy, through representatives. Is mob opinion entirely for all the world? Is the democratic aste and fear of superior men the entire h? Do we have the only final form of ernment?

personally believe in a limited democ-, but I do not think it is the only form government for all time, nor that the d is self-explanatory. Life is too com- to crowd into a fallacy of abstraction. o not believe we should insist that our erican way of life must be the way of for all nations. Let us demonstrate it, bully others into it.

Let us make peace first! The time is ning out, the sand in the glass falls ly. One thing is needed and only one, that is the removal of fear between ions. All of our fine distinctions of cul- will mean nothing if we have a third rld war. People wandering slowly in the s might hold some glimmer of the world know, but they would not be concerned h culture. Let us not have fourteen nts, or an Atlantic Charter, let us have urity first, and develop freedom as we y.

solationism will not bring peace, but nei- r will insistence on a world Americanism British imperialism. Shaking a fist with mic energy in it, or playng war games the snow, may set Russia back temporarily will only deepen the fear between na- ns. Let us first make the United Nations ong.

When we tried to tame the early west in erica we did not start in by insisting on uperance and table manners, not even on nor city ordinances. We tried to stop the gun rule first and left minor questions be worked out later. The people of the world want peace. They may still have "state's rights" for the nations if they will cooperate to end world conflicts and prevent the final chaos. Admittedly there are causes leading toward war in the minor factors, but the primary cause is fear. Admittedly Russia is a big bear without too much world intelligence. Russia is a nation living in the pioneer thought, and not even up to the mechanical age, while having much control over the atomic age. That type of nation will not be dominated by outside dictation.

I am glad we have disbanded our army. America is out of character trying to be a self appointed policeman of the world. Let us give power to the United Nations. Let us spend millions on cultural exchange. Let us make peace first.

In time the fast planes will bring the world together but there is no need now to insist that it be all alike and wear one style of hat. Let us wait for economic equality before we demand political equality.

The former temperance attitude is a good illustration. It was equally excited about cider, cigarettes and chronic alcoholism. Drinking was not a physiological fact but a "sin." The anti-alcohol forces today are trying to be more scientific, as in the Yale studies. The reformer temperament will not save the world in this crisis.

When the original pages of the Declaration of Independence were written they included a clause denouncing the slave trade. Would it have been worth while to lose the Union in order to keep the phrase in? Some of us even dare to wonder if waiting a few years might not have freed the slaves without a Civil War. The real question was not Harriet Beecher Stowe's sentiment, but labor in the cotton fields. Historical evolution moves slowly, but endures.

Let us have peace, above all else. There was a time when there were worse things than war. That is no longr true. The ashes of chaos may soon be over our cities. The catastrophe is too great to involve moral issues. This is a cosmic emergency. There is no time left to argue. A forest fire circles the world community. Christians and atheists must work together. I am not sure America is right in everything. I am sure that we must have peace now or perish. Let us put this first in all our thinking and speaking and living.

Let us put first things first. What are lines on maps? This squabbling between the oil interests of Britain and Russia, about ancient boundaries and securities, what were these things in an age of rockets and fast planes—in an age when oil will soon be out of use as a means of power? The essentials today are the control of the atomic bomb, a central military force, exchange of information between nations, the building of a core of world culture—slowly. But one fundamental is first, the desire of the people of the world is for peace. They wait for leadership to express this will for them. We dare not leave the thinking of the world to specialists. We dare not be too humble to speak. This is our world too.

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— S. T. EMERY —

INSURANCE

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Women More Religious Than Men

BUFFALO, N. Y. (RNS)—Women show a greater interest than men in personal religion and in the life and affairs of the church, according to the Rev. George F. O'Pray, rector of St. Clement's Episcopal church, who asked his congregation 89 questions in an effort to "evaluate the moral and spiritual life" of his parish.

Mr. O'Pray sent questionnaires to 360 members and received 227 replies, most of them from women.

Asked if they beleved in Bible miracles, 154 members said yes and 36 no. Mr. O'Pray said a definite need of Bible reading was indicated in answers to the question: "How often do you read the Bible?" Sixteen members said every day, 33 frequently, 57 sometimes, 66 rarely and 33 not at all.

Parishioners generally favored church services that are "not too long" and felt they should give at least five percent of their income to the church.

Sermons on the Christian way of life, faith and marriage, the home and family life were preferred by far more persons than sermons on current events, missionary work, sin and temptation.

"Do you really try to live a Christian life yourself?" Answering this, 199 said yes and nine no. Most frequent causes of failure to achieve this goal were listed as not enough will power, temper or anger, "getting discouraged at my own weakness" and temptation "which leads to wrong-doing."

Mr. O'Pray insisted that no one sign the questionnaires and believes they were answered truthfully.

Reporting that only three members out of 196 said they have family prayers, he said this showed "religious life in the home has broken down."

The question that drew the biggest response asked: "Do you believe it is essential for your religious life to attend church?" A total of 190 persons said yes and 27 no.

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Arrows of Desire

Lewis H. Chrisman

Department of English, West Virginia Wesleyan College

If I should bluntly state that one of the most heartsearching, spiritually-illuminated, life-enriching books which have come from the press for many a day is Senate Documant No. 204, more than one reader would lift his eye-brows and begin to take issue with me. Such, however, is the case. This particular government document consists of the prayers offered by the chaplain Frederick Brown Harris at the opening of the daily sessions of the Senate of the United States during the seventy-seventh, seventy-eight, and seventy-ninth Congresses. Since these prayers appeared in the files of the *Congressional Record* this is not their first publication. There is no doubt that even they found readers whom they have helped, strengthened, and inspired. I can speak with some degree of positiveness in this connection, because I happen to be one of these. It is unfortunately true that I am not a regular reader of the Voluminous legislative reports of activities which the government so generously distributes, but during the past three years when I have noticed the piles of *Congressional Records* resting comfortably on the table of the college library, I have availed myself of the privilege of reading Dr. Harris' prayers.

The fact that these prayers have meant so much to me personally as they have appeared from time to time is my reason for welcoming their publication in a convenient and attractive form.

Our private prayers are between ourselves and our God. The maker of a public prayer is primarily concerned with lifting the minds and hearts of people Godward. He puts into words for them their deepest longings, their darkest gropings, and their holiest aspirations. He says for them which they are not able to express for themselves. And often the great prayers of the church can do this for us. Over a quarter of a century ago Dr. Harry Emerson Fosdick rendered a real service to many of us when he included in books on "The Meaning of Faith," "The Meaning of Service," and "The Meaning of Prayer" a number of the great prayers of the past and the present. A young preacher recently spoke to me of the high value that he placed on his row of books of devotion. Such prayers can help all of us to ascend unto the hill of the Lord and stand in his holy place.

President Truman, who states in the foreword to the volume that, as senator and Vice-President, he was "inspired and uplifted by these appeals to the Most High" mentions their being a product of a time of calamity and anxiety. This they reflect, but through them all there breathes a note of invincible faith in the God who even in the darkness "keepeth watch above His own." It is interesting to leaf through the pages and reverently read the petitions and thanksgivings uttered on the occasion of momentous hours in the history of mankind. Yet these prayers are not of time; through them there sounds the note of the eternities.

Although it is difficult to detach passages from prayers and at the same time preserve the atmosphere of reverence and faith some of Dr. Harris' spiritual insights, whatever their setting, have the ring of the appeal of the prophets of long ago. For example: "In spite of suspicions, animosities, disappointments, and disillusionments which plague the councils of men, gird our hearts to seek peace and pursue it, that the sadly sundered family of mankind may at last be bound by golden cords of understanding fellowship around the feet of one God." "Suffer not any one of us to cloud the sky or bruise the rightful self-respect of any fellow pilgrim on life's dusty way by malice or contempt or failure to lift the cup of encouragement by withholding the full need of praise for another's work or worth." "Yet we live in faith that Thy truth is marching on even in the perplexities of these terrific days. We thank Thee for every word of truth which has been spoken the wide world through, for all of right which the human conscience has perceived and woven into the social fabric."

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The Church and Protestan

(Continued from page 29)

When we Protestants sit in judgment u it we condemn ourselves.

True Ideas

But there are true ideas of "church," there is a world of meaning in this many of us have lost and need to re

Dr. William L. Sullivan, an eloquent ister of New York City a while ago, born of Irish immigrants and educate the Roman Catholic priesthood. He wa coming a Paulist father and a theol teacher when he found his mind all her in by the dogma of the church. He l and became a Protestant minister. I autobiography he tells what his church r to a Roman Catholic youth:

"The church is his aristocracy and h mantic love, the household where he m with the holiest of all the ages, children himself, of a mother solicitous and ma nurse of saints, yet mindful of her si and keeping in her heart memories inco able, as far back as the age of martyr the missions of the apostles. When she him in her embrace, he ceases to be a atom of humanity; he becomes an H the ages, a citizen in the commonwea God; his name is thence forward ente the vastest brotherhood ever known on and written through this august me in the book of life above. The chur saved civilization and will save him, is her mission to save. For the mind, light, for the heart, tenderness, for t agination, magnificence; for the sou tity;; for death, consolation and an tality of beatitude. Where is any like her to be found?"

Those who have had the good f to come up through the church from roll to active participance, from lea truth to lovers of Christ, can thrill prayer of Walter Rauchenbusch:

"O God, we pray for thy church is set today amid the perplexities of ing order, and face to face with a gr task. We remember with love the she gave to our spiritual life in its the tasks she set for our growing the influence of the devoted he gathers, the steadfast power for God exerted. When we compare her with human institutions, we rejoice, for none like her."

When we lift the thought of "o ing" until it becomes "God's House we raise the secular thought of " church" until it becomes the sacred of going to worship the Almighty an God; when we lose the secondary in the Primary Quest, then we s with the psalmist, "I was glad w said unto me, let us go into the Ho Lord. For my brethren and co sake, I will now say, peace be wi For the sake of the house of the God, I will seek thy good."

The Homemaker's Corner

Mrs. Harry A. Burmham

More Bells

e duties of sextons, often called "bell-' were varied in the early days of church A list like this was not unusual: "To unto the Meeting House and clean it, g the bell to meetings, to keep out dogs eeting time, to clean snow away from ront door and shut the casements." To duties was sometimes added: "To go the town with a bell every night from clock until 5 in the morning to keep 1 for alarums and fires, and give timely e thereof, these duties to be faithfully rmed except a military watch should ommanded."

so the bell was to be rung at 8 o'clock e evening to warn people to be in their s by 9 o'clock, which may have led one Josselyn of England, who was visiting oston in 1663 to write home: "On the there is a small but pleasant common, e gallants may walk with their ladies the 9 o'clock bell rings them home." nay have originated the jingle aimed at ingers:

isturbers of the human race,
our bells are always ringing—
wish the ropes were round your necks
nd you upon them swinging."

e "Passing Bell" is still rung in some sections to notify the inhabitants of death of a citizen. It must have been one who heard that doleful bell who e the punning rhyme:

"They went and told the sexton
And the sexton tolled the bell."

very acrimonious and long-drawn-out suit was once caused by the ringing of ctory bell, which disturbed the morning bers of a wealthy man who wished to p it off" in the morning. The testimony at suit is most amusing, but rather too to give here.

ir old-time bells have gone "high hat" are being placed in gardens and on nes. The noise of the farm tractor or ing machine has made it impossible to the old farm bell, and the need for it gone with the wrist watch, or even the which some farmers take with them e fields. And so these old bells have me much searched for by curiosity hun- As antique dealers realize this the price ing up. If you have one keep it, it is able.

Catholics and Protestants Sang

ligious education classes affecting 500 ren in all grades of the grammar schools Montville, Conn., have been working for hour a week in the local churches. Two an Catholic priests, and the Baptist and odist pastors are cooperating. These rs meeting with the superintendent of ols, and with the blessing of the local ol board, launched the project last Octo-

e hundred and ten children are re- d to the Methodist church under the rship of the Rev. Albert W. Jackson. The teaching staff for the eight grades, consists of the pastor and Mrs. Jackson, the Rev. Charles R. Hodges, pastor of the Greenville Congregational Church in Norwich, and Miss Marion Mercer, director of religious education in the Central Baptist Church, Norwich.

The texts used in the Methodist section of the school are from the religious education curriculum of the Connecticut Council of Churches. An effort is being made to preserve public school standards of procedure and discipline, adding to them, we hope, the ideals of Christian experience. The financing of the school for the past two months has been in the hands of the church societies and the church school. In the new year the parents will give their monetary support to the program.

Another interesting event in Montville was the presentation of the community Christmas carols singing program directed by Mrs. Albert W. Jackson and sponsored by the Parents-Teachers Association. One hundred and fifty voices took part in the choruses accompanied by a brass quartette from the Williams Memorial Girls High School of New London. The program was presented from the steps of the local town hall. Choirs from the Catholic, Baptist, Russian Orthodox, and Methodist churches, took part, together with the Methodist children's choir and the Girl Scouts. Two carols were sung by the whole group in harmony. Individual national groups sang in their own languages, which included the Latin, French, Polish, Russian, English and American tongues. The priest of the Orthodox church conducted his own choir.

The pastors of the Baptist and the Methodist churches sang with a group. A solo was sung by Mrs. Jackson, the chorus humming the accompaniment. Felix Swan, the director of the St. John's Roman Catholic choir sang a solo and the group joined in the chorus.

Colored lights were in the windows of the town hall, and two large fir trees on each side of the steps were illuminated with Christmas lights. No other lights were used. The twilight effects added to the beauty of the scene. The program was broadcast for twenty-five minute over a seven-mile extension from Norwich, Conn.

A Prayer for the New Year

Robert L. Roberts

Almighty God our Father, who art the fountain of wisdom, the searcher of all hearts, we pause in Thy presence this morning to invoke Thy divine blessing upon us and all we love: upon all that wait for Thy word and seek to know and do Thy wlil.

We do not ask that Thou wilt temper the harsh winds of life to our tenderness, but that Thou wilt give us strength and hardihood to endure. As we face the high adventure of life, help us to meet it with fortitude and faith remembering that we are not here "to play, to dream, to drift" but that we "have hard work to do, and heavy loads to lift." So, please, "Set our feet in lofty places, Gird our lives that they may be armored with all Christ-like graces in the fight to make men free."

Yet, may laughter be on our lips and high courage in our hearts. Let light be in our eyes and clearness in our brains. May cleanness be in our lives and purity be in our purposes!

As we lift life's loads to our backs, may we be patient and strong. May our victories be many, our defeats be few. May the dimness be kept from our souls and high resolution hold our hearts even and steady! Help us to keep company with the highest, but be sensitive to the lot of the lowest. Give us sympathy and strength, light and leading, faith and firmness for the facing of the tremendous days in which we live.

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